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DEPARTMENT OF THE INTERIOR

*U. S. Office of Indian Affairs,*

SOME MEMORANDA  
CONCERNING  
AMERICAN INDIANS

COMPILED BY

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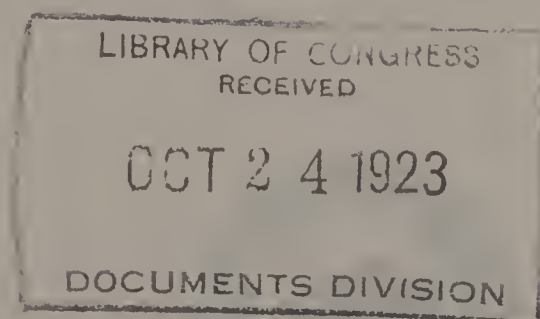


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## SOME MEMORANDA CONCERNING THE AMERICAN INDIANS.

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The Indians of this country may be divided roughly into two classes—(a) those who, in varying degrees, are under the supervisory care or guardianship of the United States and who are known, generally, as “wards” of the Government, and (b) those who are not. The former class also are known as “restricted” Indians, the restriction applying, however, only to the management and disposition of property, such as lands, money, etc., which their “guardian-trustee,” the United States, holds in trust for them. The Government thus sustains a dual relation to such Indians; it is their guardian and trustee. The Indians who are not, in any degree, under Federal supervision, are citizens and, so far as their civic status is concerned are no different, as respects their relations to the Government, from white citizens.

The Government’s activities as guardian and trustee are confined to Indians living in the following 24 States:

Arizona.	Kansas.	Nevada.	Oregon.
California.	Michigan.	New Mexico.	South Dakota.
Colorado.	Minnesota.	New York.	Utah.
Florida.	Mississippi.	North Carolina.	Washington.
Idaho.	Montana.	North Dakota.	Wisconsin.
Iowa.	Nebraska.	Oklahoma.	Wyoming.

Not all of the Indians in these States are “wards” or “restricted”; in every State listed above there are Indians who are full citizens of the United States (and, in numerous instances, are citizens of the State, and voters) having received from the Government their land, money, etc., which had been held in trust for them. They are “unrestricted” Indians, sometimes called “citizen” Indians.

The restricted Indian wards of the Government, of whom there are some 240,000, are the real factors of the so-called “Indian problem”; the citizen Indians, having passed out from Federal supervision (or never having been under such supervision), need not be considered in this matter, excepting that what was done to or for them by the Government might well be reviewed in the light of the results of such Federal activities. If the effect was good, then the Government should continue the particular administrative policy that resulted favorably; if the effect was bad, then the particular cause of such effect should be avoided hereafter.

### THE INDIAN PROBLEM.

The Indian problem is an old one. It began when Columbus discovered America in 1492. It has been a changing problem; new conditions brought into it new factors. In the beginning it was almost entirely racial, characterized by the struggle of the white race to gain and hold possession of the territory of the red race. The white man’s solution of the problem in those early days was simple—kill the Indians. Out of this early struggle developed racial hatred (of which slight evidences still persist) inspired by wars, massacres, and plain murders by both sides. Years later it would seem that the

dominant Caucasians began to realize the problem, in a rather clumsy way, to attempt to humanize it. They developed the reservation system. At first this was a war measure; they set apart certain areas for the use and occupancy of the Indians in territory which they then thought would never be needed by the white people.

The wars and the encroachment of white settlers had driven away the game upon which the Indians depended for food, clothing and many other essential needs. It became necessary to take care of the Indians and so the ration system was introduced. This provision, absolutely necessary at the time, proved to be a curse, for it practically made the Indians assisted paupers, and this condition resulted in stunting the Indians' native independence and, finally, made them a dependent people.

To-day the Indian problem is largely one akin to salvage—to make the best that can be made out of the 240,000, more or less, remaining dependent Indian wards of the Government and to do this in the shortest possible time. Most persons who have this problem much at heart are of the opinion that its solution must be sought in developing among such Indians an independent and self-sustaining American citizenship; in short to merge them into the citizenry of the Nation as self-supporting, law-respecting, and educated citizens.

In the consideration of this problem much time and effort and many reams of white paper can be saved by pleading guilty to the indictment of history that the white race has shamefully mistreated the red race. There is no use arguing against that proposition. The cold facts of history furnish damning evidence against the Caucasians. They and they only made the Indians what they are to-day. Some comfort may be found in the knowledge that the present generation is not responsible for most of the evils that tended to develop the situation in which the Indians are found. But that knowledge can not be used as an apology or as a reason for whites to dodge their individual responsibilities as coguardians and cotrustees with the Government in furthering the welfare of the Indian people and in aiding them to accelerate their progress on the road to what we call civilization.

The Indian problem, as stated above, on its face seems to be a simple problem of social service, practical philanthropy, or applied sociology. But as a matter of fact it is a many-sided question with a great variety of complications. An idea of its complex character may be gained by studying the following presentation of some of its main factors:

There are over 200 tribes and bands of Indians in the United States, each with its own name and language or dialect; each with its own history and traditions; its own tribal code of ethics, prejudices, pride, patriotism, and customs which have the effect of law. The Indian people are not, in any sense, a homogeneous people and can not be dealt with as such.

These Indians live under climatical, topographical, and geographical conditions which have a range from the Everglades of Florida to the heights of the Rocky Mountains; from the timber lands of the Great Lakes to the treeless prairies of the Great Plains; from the arable soil of the East to the semi-arid deserts of the Southwest; from the Mexican to the Canadian boarder line.

Thousands of these people are still in a state of higher barbarism although strongly influenced by contact with whites, and thousands are as civilized as their white neighbors, with many who are highly educated, cultured and refined men and women. Thousands are so little advanced in their knowledge of the English language that they can speak but a few words and can not write or read any English. There are tens of thousands who not only speak but read and write English; a large percentage of this class has better than a fair high-



school education, and a considerable number are graduates, or are students, of colleges and universities.

There are on the statute books some 370 treaties and over 2,000 specific laws relating to Indians, all arising out of the peculiar relations which the Indians sustain toward the Government. In addition there are hundreds of State laws and court decisions, besides all the rules and regulations for the administration of Indian affairs arising out of congressional enactments, decisions of the Comptroller of the Treasury (later the Comptroller General), opinions of the Attorney General, Executive orders issued by Presidents of the United States, and orders from Secretaries of the Interior. All this mass of legislation, decisions, rules and regulations have built up during many years a system of administration of Indian affairs which has profoundly affected the Indian people, beneficially and otherwise.

The economic conditions of the Indians have almost as wide a range as their tribal characteristics and their living conditions. In the Southwest where the natives for unknown generations have fought nature on their semiarid deserts and where they were irrigationists long before the advent of the white man, the Indians are natural farmers. On the Great Plains they are horsemen and take better to livestock raising. But, as a rule, excepting in the Southwest and in a few scattered communities, the Indians are not inclined to agriculture, although in recent years many of them have become fairly good farmers. On the northern Pacific coast are found the fish eating and fish catching Indians; in the pine forests the Indians are natural woodsmen and have taken to lumbering. Within the past six years many Indians of Arizona have become cotton raisers and cotton-field hands. But most of the Indians are still too near the skin tent, the buffalo hunting days and the war trail to expect them at this time to take their place in the world as self-supporting farmers, mechanics or manufacturers.

These few citations should be enough to indicate the manifold complexities of the Indian problem and to convey the impression that its practical solution can not be effected by appeals to sentiment, by loose talk, by destructive criticism, or by passing resolutions. Nor can recourse to history disclose a solution, for conditions to-day are so different from what they were half a century ago that what happened 50 years back, when Indians were on the war path all over the West, can not be accepted as a guide for to-day. A review of the course of Government administration of Indian affairs, from the time the Bureau of Indian Affairs was instituted a century ago next March, might develop some of the causes whose unfavorable effects are known to-day, but it would be time wasted to shed tears over the past. "What is now," "what might or should have been" is the proposition to be considered by white people who are sincerely interested in Indians and their welfare.

#### UNITED STATES INDIAN SERVICE.

In the early years of the United States, the War Department had charge of the Government relations with American Indian tribes. When the Department of the Interior was created by the act of March 3, 1849, the administration of Indian affairs was transferred to it from the War Department and thus the Indian passed from the control of the military to the supervision of a civic branch of the United States Government.

Congress has placed the responsibility of the care of the Indians in the hands of the Secretary of the Interior, who exercises his trust through the Bureau of Indian Affairs, a branch of the Department of the Interior. The Secretary (the present Secretary is the Hon. Hubert Work) has wide powers

of discretion within the limitations imposed by acts of Congress and these limitations descend to the Commissioner of Indian Affairs, the chief executive of the Bureau of Indian Affairs, commonly known as the Indian Service. The bureau is divided into two coordinating parts—the Indian Office in Washington and the field service, whose personnel is in intimate contact with the Indian people.

The Indian Service is unique among the Government organizations; there is nothing else like it in this country. It has been called “a government within a government.” In a measure this is nearly true. There is scarcely an activity of human endeavor that does not come within the scope of the everyday work of the Indian Bureau. It literally begins to care for an Indian before he is born and looks after him after he is dead, for each year more and more Indian women seek the services provided in the maternity wards of Indian Service hospitals and the probate department of the bureau administers the estates of thousands of deceased red men.

The Indian Bureau is the great social service organization of the United States Government. It is one of the largest educational institutions in the world. It is a combination probate court, trust company, agricultural and live-stock corporation, mining company, oil concern, timber organization, public-health service, irrigation promoter, public roads commission, developer of natural resources, purchasing agent, town builder, municipal court, police department, board of county commissioners, orphan asylum, relief and aid society, philanthropical association, bank, and employment agency. And this list of its manifold activities is by no means complete.

To carry on the multitudinous activities of the Indian Service there are something like 5,500 employees, of whom nearly 2,000 are persons of Indian blood, with a total payroll of nearly \$4,500,000, or an average salary of about \$815 a year. The Washington Indian Office has about 250 employees, with an annual payroll of less than \$350,000 a year, making the average annual salary about \$1,300. The superintendents, principals, teachers, and other employees, of the school service number 2,443, with a payroll of \$1,742,000, an average salary of only \$713. The total personnel of the reservations, agencies, and other field service units number 2,394, with a payroll of \$1,796,000, an average yearly salary of \$750. The other employees in the irrigation service, allotment (land) service, probate lawyers, experts of various kinds, the inspecting service, etc., number around 400, with a payroll of \$613,500, making the average salary \$1,500. Most of this last group are engineers, professional men and experts in their lines. It will thus be seen that the average annual salary of the entire Indian Service, exclusive of the salaries of the commissioner and assistant commissioner, \$5,000 and \$3,500, respectively, is \$815. The Indian Service has the unenviable reputation of being the poorest paid of any Government organization.

The Indian Office in Washington is divided into six divisions. The assistant commissioner, chief clerk, and the six chiefs of the divisions constitute the commissioner's cabinet, although the frequent conferences held in his office are not called cabinet meetings. All administrative activities are divided so that each division has charge of the work that by its nature falls within its scope. The inspecting force reports of inspections and travel schedules of inspectors are handled by the inspection division; the education division not only attends to all matters relating to schools but its chief has charge of the medical service, the field matron service, and the activities relating to agriculture, livestock raising, industries and the like. All matters relating to the handling of Indian lands pass through the land division. The finance



division includes the accounting offices and attends to the general financial business of the service. The purchase division buys or supervises the purchase of all supplies used in the Indian Service and the probate division handles an enormous number of Indian estates and is also the law division of the Indian Office.

The commissioner is authorized by Congress to select and appoint five inspectors, who, because of the confidential character of their work, are selected by him without civil-service requirements and are kept under his personal control. They are sent by him to investigate conditions among the Indians, to look into charges preferred against any officer or employee, to take temporary charge of agencies when necessary, etc. The investigations conducted by Indian Office inspectors range from inquiries arising from mere criticism of the work of a superintendent or a minor employee to extended hearings of formal charges, where the inspector presides with almost judicial authority, examining witnesses under oath.

The great extent of the activities of the Indian Office can not be determined entirely by the fact that more than 300,000 communications are received by it each year, for one letter may initiate, as is often the case, a searching of records for many years back and the examinations of land transactions, monopolizing the time of a number of employees and leading to a great amount of correspondence. Thousands of reports come in from the field, many of them minutely detailing reservation operations and school management. Attorneys for whites and Indians are constantly calling for information only obtainable in the Indian Office. The commissioner almost daily holds conferences and hearings on matters of the utmost importance to Indians, brought before him by white men and Indians who travel thousands of miles to reach his office.

The field service is grouped for administrative purposes into 95 "agencies," each with its superintendent, schools, and hospitals, if any. An agency may consist of but one "reservation" or it may comprise two or more reservations, with, perhaps, a number of scattered Indians living outside of any reservation. But every Federal-supervised Indian is connected with some agency; he is charged up to some superintendent or agent. In addition to the agencies, there are other "units," such as 20 large Indian boarding schools, known as "non-reservation" schools because the pupils come from different reservations; a hospital for insane Indians at Canton, S. Dak., and a hospital for tubercular patients at Toledo, Iowa, etc.

The basic feature of an agency is the reservation, which can be described as a tract of land set apart for the occupancy and use of Indians. In the beginning this use was exclusive, but white settlers began moving into the Indian country and Congress "opened" reservations for settlement under the homestead laws. That is, certain parts of tribal lands were sold to settlers, the proceeds deposited to the credit of the tribe in the United States Treasury and held for disposition in the discretion of Congress. A number of reservations are still "closed"; all the land has been allotted; that is, divided pro rata among the Indians, so there is no surplus land to be sold. Nevertheless, in almost every such closed reservation there will be found white settlers who have bought the allotments of deceased allottees under the rules and regulations of the Indian Bureau, which administers upon the estates of deceased Indians by virtue of acts of Congress.

Reservations vary in size from tiny California rancherias of but a few acres to areas covering millions of acres. There are about 200 reservations. Less than 90 have resident superintendents. Some agencies comprise half a dozen and more reservations and some single reservations contain represen-



tatives of half a dozen and more Indian tribes. Some of the larger reservations are: Navajo, Ariz. and N. Mex., 8,689,977 acres; San Juan (Navajo), N. Mex. and Ariz., 2,300,000 acres; Blackfeet, Mont., 1,493,387 acres; Crow, Mont., 2,313,213 acres; Pine Ridge (Sioux), S. Dak., 2,367,148 acres; Rosebud (Sioux), S. Dak., 1,784,063 acres; Colville (several tribes), Wash., 1,347,989 acres; Hopi (Hopi and Navajo), Ariz., 2,472,320 acres; Papago, Ariz., 2,649,600 acres.

Reservations were instituted in various ways; some by treaties others by agreements between the United States and Indians ratified by Congress which had the effect of treaties; some by Executive orders of Presidents of the United States; still others by purchase directed by Congress. In addition Congress authorized the purchase of numerous small tracts of land, most of which are in California, for the occupancy of "landless Indians" but which are still owned by the Government. Some reservations are such only in name, such as those of the Cherokee, Creek, Choctaw, Chickasaw, and Seminole Tribes composing the Five Civilized Tribes in Oklahoma. They were allotted to the Indians years ago, most of the allotments have been sold and there are large and growing cities on what once were real Indian reservations.

The superintendent in charge of an agency, whether it consists of but a single reservation or of several, is a pocket edition of the Commissioner of Indian Affairs as respects his duties, perplexities and responsibilities. His is a many-sided job. He is face to face with the Indian problem and all of its complexities 24 hours a day for every day in the year. Most superintendents are also "special disbursing agents" under bond, the premium of which must be paid out of their meager salaries. A superintendent is held strictly accountable for every penny of Government, Indian individual and tribal money, which passes through his hands, and for all tools, materials, implements, and also for all Indian property and cash held in trust by him for the Indians. The Commissioner of Indian Affairs holds him responsible for the maintenance of law and order on his reservation and for the carrying out of all orders coming from the Indian Office; for the effective operation of schools, hospitals, etc.; for the condition of roads and for the progress and welfare of the Indians in his charge.

He has no sinecure. On one side of him is the Government with its adamant requirement of 100 per cent accountability; on the other side are a score or more of employees, living in an isolated community whose very isolation tends to breeding petty jealousies and factional cliques, and hundreds of Indians each with his problem, demand, complaint, and request. He is subjected to frequent charges preferred against him by disgruntled employees and dissatisfied Indians or by white men who assert he has not treated them fairly. All charges, if deemed of enough importance, are investigated by inspectors from the Indian Office and action taken if necessary.

On many agencies one of the most important duties of the superintendent is the handling of the land business of the Indians. Where the Indians have received their pro rata allotments of tribal lands they are encouraged to farm them. This is in line with the long established policy to educate Indians to become self-supporting farmers. For a long time the effort was most discouraging. But within recent years results have been much better, for more and more Indians have taken to farming as a regular vocation. There still, however, is much to be desired along that line. And, in the opinion of well-informed persons, the reluctance of many Indians to farm for themselves is largely due to the leasing system by which white people lease Indian farm lands, thus making Indians landlords and building up the tenant system within reservations.



The justification for what has been called an "evil," that is permitting Indians to lease their lands, is that the Indians will not farm themselves and the land should be put to productive use in some way. The actual result of the leasing policy is that hundreds and hundreds of Indians are leading idle lives, loafing and doing worse than that, because they are receiving revenues from land rentals, the revenues, however, in most cases being only enough to allow them to barely exist. It is held by friends of the Indians that before they are permitted to lease any land they should be made to cultivate enough to partially support themselves, at least.

Some Indians make their own leases and collect the rentals themselves but, as a general rule the leases are made through the superintendent who also collects the lease money which he pays over to the Indian. It can thus be seen that in such cases the Indian does nothing for himself; he is not learning, perhaps by sad experience, how to manage his own affairs, how to deal with his white neighbors. He is not even trying to get away from the business of being an Indian.

Besides attending, in many cases, to the leasing of Indian lands, a superintendent sells the land, either to settle an estate or to secure funds for the use of the Indian. If there is timber land on the reservation he must go into the logging, milling, and general timber business for the Indians; if there is oil he must look after the leasing of oil land, check up drilling and operation, collect the oil rentals and bonuses, and disburse the funds among the Indian owners. In the Osage Agency, Okla., the superintendent handles nearly \$50,000,000 a year of oil rental and bonus money, distributing from \$10,000 to \$12,000 annually to each of the enrolled members of the tribe. On the Menominee Reservation, Wis., the superintendent operates a large saw mill; on the Fort Berthold Reservation, N. Dak., the superintendent transacts a large livestock business for his Indians. There are several agencies where the revenues from Indian-owned property, managed by the superintendent, runs up to \$100,000 and more each year.

Besides handling most of the property of the Indians the superintendent is charged with the duties of encouraging the Indians to farm, to raise livestock, to make hay, to build better houses and barns, to make gardens and raise chickens, to keep their homes clean, to send their children to school; in short to get them ready to take their places as full-fledged citizens in the body politic of the Nation. Besides, he has to fight bootleggers and moonshiners, check gambling, preserve law and order, iron out factional troubles, make reports to Washington and keep his accounts straight.

If there is a boarding school on the reservation he has the task of educating, clothing, feeding, amusing, doctoring, disciplining and generally looking after from 100 to 200 or more Indian children, fresh from the wild, many of whom can scarcely speak the English language when they first come to school. And yet, by act of Congress, he must do all this at a maximum expense of from \$225 to \$250 per pupil per school year. How he is able to do this is explained further on.

To help him in his multitudinous activities he has a staff of Indian Service employees. Their number and the nature of their positions depend upon the agency's Indian population, whether the land is allotted or not, the presence or absence of schools, hospitals, and industries, etc. If the land is not allotted and there is no boarding school, hospital, sawmill or other industry, the agency staff would consist of the superintendent and two or three clerks. This would be an adequate agency force even if the Indian population were several times as large as that of another agency where the land was allotted, where there was a boarding school, day schools, a hospital, etc. The number of Indians on a reservation is not the only gauge by which the reservation staff is measured.



The administration of the affairs of a typical Indian agency centers in the superintendent's office which is located at the "agency." Here is a little community of white folk, set in among the Indian people. Here are the homes of the superintendent and employees; the offices and storehouses; the home of the missionary if one is detailed there and his little mission church. In all probability there are two or more general stores, kept by licensed Indian traders, and one of them generally is the post office, also. The agency buildings may form a quadrangle with a turfed park in the center, perhaps with walks across it, and may be a tennis court or two. In some parts of the treeless plains and the semiarid sections the trees and grass of an agency, by contrast with the bare prairie and desert, have all the beauty of a city's highly improved park. But there are many agencies so lacking in beauty, natural or man-made, that it is difficult to understand why white people will live in them.

The boarding school, in this typical agency, may be located at the agency, or it may be several miles distant. A principal, or head teacher, under the supervision of the superintendent, is in direct charge of the school whose staff consists of teachers, matrons for the boys and girls dormitories, the engineers who handle the heating and lighting plants, the farmer who looks after the school's garden, the blacksmith, the baker, the disciplinarian who might well be called the athletic director, the seamstress, the school cook, the dining room matron, and the cook and her help for the employees mess. The mechanical and domestic employees also are teachers for they are expected not only to operate the boilers, engines, electrical equipment and pumps, the machine shop, the blacksmith shop, the kitchen, the bakery, the sewing room, etc., but to give vocational teaching and training to the Indian boys and courses of the domestic arts and science to the girls. The reservation boarding and day schools are treated at length in these memoranda, under "Education."

The hospital, connected with the boarding school of this typical agency, is in charge of the Indian Service physician, who also is under the jurisdiction of the superintendent, although the latter is a layman. The school physician also is the reservation physician, and is expected to respond to calls from Indians. He may be assisted by "field matrons," women who go out among the Indian families, teach sanitation and elementary domestic science to Indian women, check up school truants, perform the simpler services in nursing, and report cases of sickness. The question of policy concerning the health of Indians is discussed under the heading "Indian medical service."

This typical agency has an "agency" farm which partakes somewhat of the nature of demonstration farm. There is connected with the boarding school a vegetable garden, with perhaps an orchard and poultry yard. In connection with the agency or school farm there is a dairy herd, some livestock and pigs, and probably there are some thoroughbred bulls, stallions, and boars for breeding up Indian livestock. Neither the farm nor livestock belongs to the Indians; they are owned by the Indian Service. There may be on the reservation, a tribal herd, but in recent years Congress has not been as kindly disposed toward tribal owned herds as it formerly was.

The agency is divided into what are known as "farmers districts"; each in charge of an Indian Service farmer who is something like a subagent. In theory the farmer is a teacher of agriculture and livestock raising. Where the land is not allotted this theory is a fact, but on reservations of extensive area, where the lands have been allotted, the farmer is more of a field clerk. He lives within his district; his home may be 20 to 50 miles from the agency, and the Indians living in his district look to him as their personal representa-



tive in their relations with the agency. Where there is much leasing of lands the farmer, who is expected to attend to this business, is so occupied with the making of leases, the collection of rentals, the settlement of disputes, the surveying of allotments, etc., that he has little or no time left to teach his Indians much of the art of agriculture.

This position is one of the most important in the Indian Service. An active, conscientious, capable "farmer" is one of the most effective agents of the Indian Service in forwarding the progress of the Indians. His is a most essential position even if he does not show an Indian how to handle a cultivator or plow a furrow. There is need, a great need, of real agriculture teachers in almost every reservation, but there is also great need of what are really field clerks, which most "farmers" really are. They should be given a title more nearly descriptive of their position which actually is that of a sub or assistant superintendent. Calling them "farmers" invites the inference that their sole duty is agricultural instruction. It is quite true that many of them do encourage and instruct Indians in farming, but it also is true that but few of them devote their entire time to this kind of work.

The little day schools, where the small Indian children begin their education, are generally found near the farmers' stations. Each school has its teacher and housekeeper, the latter preparing the noonday lunch which is given the children in most day schools. The day-school teacher does more than teach the three primary grades through which his pupils pass; he also is something of a sub-agent, for his school and home are in an Indian community, and in time, if he is the right kind of a teacher, he becomes the trusted friend of his Indians. The day schools are described under "Education."

Some reservations of large areas have field-matron districts which may be coextensive with farmers district. The field matron, living with the family of the farmer or day-school teacher, or she may have a home of her own, is a social-service worker, a nurse, a domestic-science teacher, a health officer, a home and school visitor, and by becoming the family friend, has unique opportunities to break through the barrier which Indian women raise around their homes against white people. She is called, in some tribes, the "going-around woman."

In the judgment of those who have studied the problems relating to Indian progress the Indian women are more reactionary than the men in so far as tribal customs and ways of living are concerned. The opinion has been expressed by informed persons that Indians would make faster progress in civilization if the women could be brought to see the value of modern ways and customs. To this end, it is held, the Indian Service should build up a stronger field-matron service, for only women can reach Indian mothers. Apparently the real value of an efficient, tactful, and well-trained field matron has not been fully appreciated by the Indian Bureau. There are even some superintendents who are opposed to the use of field matrons.

Within what might be called recent times, oil has been discovered upon a number of Indian reservations and their superintendents had added to their normal duties the business of producing oil. Oil has made the Osage Indians of northern Oklahoma the richest people, per capita, on earth. Their oil is reserved for the tribe; even white purchasers of Osage allotments can have no interest in the oil under their farms until 1946. In 1922 more than 29,000,000 barrels of oil were produced on Osage lands. The office of the superintendent of the Osages is a two-story, modern brick structure, equipped with every modern device for bookkeeping, filing, and the like. It is in every sense of the word an up-to-date office of a large oil corporation.

The agencies of the Pawnee, Otoe, Kiowa, Crow, Blackfeet, and Navajo Indians shortly may be of like character to the Osage Agency for oil has been discovered in those sections. The agency headquarters of the Five Civilized Tribes (the Cherokee, Creek, Chickasaw, Choctaw, and Seminole in Oklahoma) are at Muskogee. It has a well organized oil leasing section which handles millions of dollars each year, mostly for individual Creek oil land owners. The oil in these tribal holdings was not reserved for the tribes.

#### EDUCATION.

In the education of the Indian children, the Indian Service has scored its highest mark. At this writing (September, 1923), reports from the field indicate that every school which the Government maintains and operates for the boys and girls of Indians will be crowded beyond its capacity this school year; that in all parts of the Indian country the parents of the little Indians are showing more real interest in the schools than ever before. When it is considered that less than 20 years ago Indian parents generally were either indifferent or openly antagonistic to their children attending school, that measures little short of kidnapping often were resorted to by Indian school people to get Indian children into some school, the situation to-day offers a contrast as great as it is gratifying. After many years of discouragement, of apparently small results which caused much criticism against the government's educational policy in and out of Congress, there now seems to be every indication that success in educating Indian children has been attained.

A half century ago the Government seems to have had but little interest in Indian schooling; Congress appropriated only a few thousand dollars for the purpose each year, mostly to aid mission schools in reservations. Then the Indian Bureau began sprinkling little day schools over some reservations. It was necessary in those days to employ men only for teachers; the turbulent conditions made it unsafe to use women; Indian day-school teachers carried arms in those times and sometimes had to use them. In 1877 Congress appropriated \$20,000 for the use of schools for one year. Two years later, 1879, the Carlisle Indian School, in Carlisle, Pa., was opened with Captain (now General) Pratt in charge. This was the first "nonreservation" boarding school in the service and that year Congress trebled its appropriation. In 1879 the Indian schools consisted of 52 boarding schools and 107 day schools with a total attendance of 4,448 pupils. To-day there are in the school system of the Indian Bureau 170 day schools, with a total enrollment of 5,548; 63 reservation and tribal boarding schools with a total enrollment of 9,434 and 20 nonreservation boarding schools with an enrollment of 9,240. In addition to the Government schools there are 81 mission boarding and day schools, with a total enrollment of 6,000, and 34,301 Indian children are enrolled in public schools. The annual appropriation by Congress for the education of Indian children approximates \$5,000,000 each year and promises to be largely increased in the near future. Those figures show the wonderful development of the Indian Bureau's school system and are deeply significant for they tell, as nothing else can tell, of the startling progress which the Indian people are making on the way to civilization.

The last available figures on school attendance show that last year there were approximately 92,000 Indian children of school age under the supervision of the Government. Of this number some 6,200, for one reason or another, were not able to attend any school, leaving approximately 85,500 who were eligible for attendance. The total number of children reported as attending some school was approximately 65,000 showing that some 20,800 children, who could attend school, were not attending any school. Almost one-third of



this number were Navajo children, over 6,500 of whom were not in school. This particular situation presents one of the most perplexing problems in the education of Indian children. The Indian Bureau is endeavoring to solve it, but the solution depends almost entirely upon the action which Congress may take in the matter. If Congress will make the required appropriation the solution of the Navajo school problem will be comparatively simple for money alone is needed to allow the Indian Bureau to carry out its plans for taking care of the more than 6,000 schoolless children of the Navajo shepherds of Arizona and New Mexico.

The Government schools took care of 24,200 children, 6,400 were in private and mission schools and about 34,000 were enrolled in public schools. The total capacity of all Government schools was 24,000. The Government schools are of three kinds—day, reservation boarding, and nonreservation boarding. The Indian children begin their education in the little day schools which correspond to rural public schools and in which the first three grades are taught. They then go to the reservation boarding school where, in addition to the fourth, fifth and sixth grades there are courses in agriculture, mechanics, and the domestic sciences. The majority of the Indian children get no further than the reservation boarding schools. In the large nonreservation boarding schools the seventh, eighth, ninth, and tenth grades are taught (in one school two additional grades are added) and there are complete vocational courses taught in a most practical way.

Thousands of Indian children have received their first lesson in English in the little Indian day schools. And thousands more will begin their study of English in the same little schools. This statement may cause some surprise for it seems incredible that there are in this country so many native-born people who neither speak nor write English. But such is the fact with Indians. It is not uncommon to see in a day school little tots of 5 and 6 years of age sitting besides large boys and girls from 15 to 18 years old and older, all struggling with the primary elements of the English language. On many reservations the day-school teacher must first get his pupils to talk and understand the white man's tongue. Most Indian boys and girls are apt pupils and quickly learn their lessons; others are dull and backward. In this respect they do not differ from white children.

In locating a day school the effort is made to place it where it will be most convenient to the largest number of children, provided water is available. The day-school plant consists of the school building usually of frame construction and large enough to contain a room for 40 or 50 scholars, another room for a combined kitchen and dining room, closets, etc. It has all the appearance of a little country school and always has a flag pole from which the national flag flies during school hours. One of the first drills taught Indian children is to salute the Nation's flag when it is hoisted just before school opens, and again when it is lowered after school. The home of the teacher is near the school house; sometimes the home of the Indian Service farmer, an Indian trading store and, perhaps a mission church, make a little community which becomes the center of all Government and Indian activities of the district.

Generally a vegetable garden is laid out near the school, for the children are taught the elements of agriculture and even some of the simple mechanical arts which are developed through elementary manual training. The girls are taught sewing, cooking, how to make up beds, do housework, care for babies and chickens, and both boys and girls are required to perform some useful work, such as mending fences, making little repairs around the school, cleaning

the school, helping cook the noon day lunch which is given children, mending clothing, etc.

A married couple is preferred for teacher and housekeeper, or a mother and daughter or two sisters, for the location of a day school is generally isolated and often is from 25 to 50 miles from the agency headquarters. The right kind of teacher and housekeeper can, and do, make their school and home a real social-service center whose influence extends into the family circles of the Indians. The present Commissioner of Indian Affairs, Mr. Burke, is an ardent advocate of the little day schools. In his 1921 annual report he writes:

"The day school is the means of gradually withdrawing gratuitous support from Indians. It gives them little or no aid in clothing and subsistence, but it carries civilization to the great mass of Indian homes, while other types of schools do not afford this opportunity so well. The influence of the day schools, planted almost at the door of Indian homes, is not limited to the children alone but reaches out to the parents and entire community and every day leaves its permanent mark. It becomes, when properly equipped, managed, and in the hands of competent teachers, the center of community interests. All kinds of helpful activities in farming, dairying, gardening, stock raising, cooking, canning, sewing, nursing, household management, and sanitation may be and are being introduced into these communities, thus increasing the assets of the Nation by improving farming areas and the saving of many lives."

A reservation boarding school is just what its name says it is; a boarding school for the Indian children of the reservation of which it is a part. It generally is located near the agency. Where there are no day schools in the reservation the children begin their education in the boarding school which then teaches the first six grades. The school is in charge of a principal or head teacher who is subordinate to the superintendent of the agency. If the school has a hospital the resident physician is a member of the school staff and also is the reservation physician. In the Five Civilized Tribes of Oklahoma are boarding schools known as tribal schools. The only difference between them and the others is that their support comes from tribal funds. The capacities of reservation boarding schools vary from 50 to 335; some of the schools take in children from other reservations.

The plant of a reservation boarding school consists of the boys, and girls, dormitories; the school house where recitations are held and in which there is generally an assembly room for chapel services, lectures, moving picture shows, other kinds of entertainments, etc., the office of the principal, the library and rooms for student societies. The dining room for the children, with the kitchen in many places is in a dormitory building; in other schools it is in a separate building. Some schools have play rooms, or gymnasiums; all should have them and there is generally play ground apparatus for the pupils. Some schools have bands and all have their athletic teams; foot ball, base ball, basket ball, track teams, etc. Indian children take naturally to athletic sports and generally the teams of the boarding school are the champions of their part of the country.

Academic instruction is supplemented by vocational training. Every school has its farm and garden, its live stock, dairy herd, pigs and chickens, orchard, machine shops, carpenter shops, etc. There also are rooms equipped for teaching the domestic arts, such as sewing, cooking, housekeeping and the like. Every student is required to make up his or her bed and clean the room or a designated part of the dormitory; the halls, porches, sidewalks, grounds, offices and school rooms are cleaned by students; the girls assist the school cook, keep the kitchen and its utensils, the dining room and cupboards clean, clear up the tables after meals and clean the dishes. The boys milk the cows, do all the dairy work, feed and care for all the cattle, help



the farmer raise garden truck and farm crops, help the machinist, the blacksmith, the carpenter, the baker, the shoemaker, the tailor, etc. All of the work, commonly performed by paid help in white boarding schools, is done by the Indian students under the direction of the few white members of the school staff.

In short, the students in the Indian Service reservation and nonreservation boarding schools work their way through school. This means that only about half of the day is given to schooling; the balance is taken up by work, play and study. In all Government boarding schools the students are taught, boarded, lodged, and clothed by the Government who also provides for them medical service, amusement and pays their transportation expenses from and to their homes.

By limitations imposed by Congress all this expense must be kept within \$225 to \$250 per capita in the case of reservation boarding school and \$200 in the case of the large nonreservation boarding schools. It would be impossible to do this unless the students themselves furnished the great part of the labor necessary to operate the schools. Much, in some schools most, of the vegetables, milk, eggs, meat, etc., are the products of school gardens, and farms and the students under skilled supervision, are the little gardeners, farmers, dairymen, livestock raisers, poultry raisers, canners, cooks, waitresses and general help. The girls also assist in the hospital, some of them becoming capable nurses; other girls and boys learn typewriting and bookkeeping and help out in the offices. The Indian student as one of them put it "has no easy snap." But all this work tends to develop in them habits of industry and gives them practical knowledge which stands them in good stead when they leave school to shift for themselves.

A nonreservation school is a boarding school that is not connected with an agency. It is a separate Indian Service unit with a superintendent. There are 20 of such schools conveniently located, with respect to railroads, and near or in large centers of population. Their capacities range from 175 to over 850. The larger nonreservation schools are Haskell Institute, Lawrence, Kans., average enrollment 822; Sherman Institute, Riverside, Calif., average enrollment 837; Phoenix School, Phoenix, Ariz., average enrollment 738; Chilocco School, Chilocco, Okla., average enrollment 651; Salem School, Chemawa, Oreg., average enrollment 691; Albuquerque School, Albuquerque, N. Mex., average enrollment 508; Santa Fe School, Santa Fe, N. Mex., average enrollment 399; Carson School near Carson City, Nev., average enrollment 433; Genoa School, Genoa, Nebr., average enrollment 426; Mount Pleasant School, Mount Pleasant, Mich., average enrollment 339.

Although the nonreservation schools have grades corresponding with public high schools they are colleges to the Indian youth. Comparatively few Indian boys and girls get beyond these institutions in their schooling. In fact they might well be called the finishing schools of the Indian Service. Their students come from reservations, tribal and mission boarding schools and are supposed to have passed through the first six grades. What is written concerning the routine, life and activities of reservation boarding schools applies to nonreservation schools but with emphasis for the latter institution are so much bigger and every student body is so much larger that everything in them is on a more elaborate scale. Vocational training in all these schools is carried to a far greater extent than in the reservation boarding schools, and there are more courses. Some of these nonreservation schools have large machine shops, printing establishment, special shops for teaching automotive trades, etc. There are commercial schools connected with them in which bookkeeping, office



management, stenography, etc., are taught and that this course has proved to be a great success is demonstrated by the large number of graduates, and students who did not graduate, who are holding responsible positions in banks, oil corporations, wholesale houses, and the like.

All students in nonreservation schools wear uniforms when not at work in the shops, fields, kitchens, etc., and a semimilitary discipline is maintained. There is a real college atmosphere in these schools; students become very much attached to their alma mater. The schools have good libraries which are constantly used by the students, for all of them have literary, debating, and dramatic societies, students' clubs, and reading circles. Educators of national reputation, who have studied these nonreservation schools, are unanimous in the opinion that they are not excelled by any white school of like character in academic and vocational training, and that they provide the most satisfactory means for educating the Indian youth.

The whole program of the Indian Service educational system has underlying it the purpose of preparing the Indian children for coeducation with white children in public schools and colleges. Educators, whose opinions are regarded with great respect in this country, approve the purpose, but feel that the Indian Service officials are somewhat too optimistic in their claims that the public schools are giving the Indian children who attend them a good education. The reports of the Indian Office indicate that something like 34,000 Indian boys and girls are "enrolled" in public schools. In most school districts the Government pays the local school authorities tuition for Indian pupils, ranging from 15 cents to 50 cents a day. Investigations made by persons who are not concerned with the Indian Service have satisfied them that in many public schools where Indian children are "enrolled" their attendance is so irregular that they are practically receiving no benefit from the schools. This irregularity in attendance is due to several causes. Indian children are peculiarly sensitive to ridicule, and in a considerable number of districts where conditions were investigated it was found that the white children ridiculed their Indian playmates who, because of that, refused to go to school. In some school districts the white people were opposed to Indian children in the public schools. The poverty of Indian parents also affected attendance, and in many districts the Indian habit of visiting around took many children out of the public schools.

But the principal cause of irregular attendance was found to be the backwardness of Indian children in the use of the English language, their natural bashfulness, and their native pride, which made the larger Indian boys and girls ashamed to sit in the lower grades with small white children. There seems to be no escaping the conclusion that the Indian Service should exercise extreme caution in transferring the Indian children to public schools, and this would seem to call for the building and operation of more day schools on reservations in which the little Indians could get a start in English.

For administrative purposes the country is divided into seven school supervisor districts, each in charge of a school supervisor, who reports to the chief supervisor of schools. They are constantly traveling from one reservation to another, visiting schools for purposes of inspection and investigation. The chief supervisor of schools is called the "head" of the Indian school system. In a large degree he is not, for his acts are subject to review by the chief of the education section in the Indian Office. It has been urged by educators who are not connected with the Indian Bureau, but who are much interested in Indian education, that the schools should be constituted as a section of the bureau, with a chief in charge, who would report only to the commissioner.



## INDIAN MEDICAL SERVICE.

The Indian medical service has charge of the health of supervised Indians. The Government maintains 85 hospitals and tuberculosis sanitariums with a total capacity of 2,190 beds for an Indian population of approximately 240,000, which is grouped in some 200 reservations and agencies, located in 24 States. On the surface this equipment would seem to provide one bed for every 137 Indians. But of the 2,190 beds, 528 are in hospitals of nonreservation schools and are, therefore, limited in their use to Indian pupils; 92 are in the Canton Hospital for the Insane Indians and 573 are in 11 tuberculosis sanitariums and, therefore, are not available for general hospital purposes. The remaining 997 beds are in the 57 hospitals connected with agencies and reservation boarding schools and they are the only ones available for reservation Indians, although some reservation Indians are treated occasionally in nonreservation school hospitals and some general cases are taken in the tuberculosis sanitariums. This showing clearly indicates the crying need for more hospitals for the general use of reservation Indians. It also discloses the fact that in its medical service the Indian Bureau is weak, where it ought to be as strong as it is in its school system.

At the close of the last fiscal year, June 30, 1923, there were 161 physicians, 6 traveling dentists, and 3 traveling specialists in eye diseases in the medical service. Of this number 56 were "contract" physicians who gave but part of their time to the Indians. There were 16 vacancies in the list of Indian Service doctors. Five agency superintendents happen to be doctors and they are called upon to "double" as Indian Service physicians in addition to their duties as executives of the agency. As a rule school physicians do not do much reservation work; they have not the time. Contract physicians are in private practice in white communities within reach of reservations or schools. They enter into contracts with the Indian Service to make a specified minimum number of professional visits and to perform other medical service for from \$200 to \$720 a year.

It is obvious that they must look first after their white patients; the Indians come next. There are agencies where the number of Indians would not warrant the entire time of a physician; in such places the employment of a contract doctor is eminently proper. But there are agencies now served by contract physicians where the Indian population is large enough to need the exclusive services of an Indian Service physician. He is kept out largely by considerations of economy. This is believed to be the wrong kind of economy—it is saving dollars at the expense of Indian health and, perhaps, lives.

The last published health statistics of the Indian Bureau, 1920, show that in that year 6,070 Indians died, and that 1,230 or 20 per cent of the deaths were due to tuberculosis, and 1,436 or 25 per cent were of children under 3 years of age. In 1920 the medical officers of the Indian Service, after examining 66,718 Indians, estimated that 24,773 had tuberculosis, latent and active; and 30,795 were afflicted with the dreadful but preventable eye disease, trachoma. Tuberculosis kills; trachoma, unchecked, ends in blindness as the many blind men and women on Indian reservations can testify. The death rate for the United States, as a whole, in 1920 was 13.8 per thousand as against 22.33 for Indians. Seven year before, 1913, the death rate among Indians was reported as 32.24. The decrease of 9.91 per thousand in the seven years is most significant in view of the fact that in 1911 only \$40,000 was appropriated by Congress for health work among Indians, and in 1920 this had been increased to \$370,000. The operation of cause (more money for



health work) and effect (a large reduction in the death rate) is perfectly obvious. It seems to prove that given the means the Indian Service can save many Indian lives.

The annual reports of Commissioners of Indian Affairs for many years have deplored the insufficiency of the Indian medical service. They again and again called the attention of Congress to the paltry salaries of Indian Service physicians, to their unattractive living and working conditions, to the inadequacy of the hospital equipment, and to the need of more trained nurses. But Congress, while increasing the general appropriation for health work, has refused to authorize an increase in physicians' salaries, and Congress is the only source of authority for this increase.

The entrance salary for Indian Service physicians is ridiculously small, only \$1,100 a year, with quarters, light and heat. The highest salary paid any reservation physician is \$1,600; two receive that amount. The average salary is but \$1,200. Granting that \$300 a year is a fair estimate of the value average of quarters, heat and light, making the average salary \$1,500, the professional men detailed to attend to the health of Indians get less than day laborers in the District of Columbia are paid.

Ostensibly the Indian medical service has for its head a physician with the title "chief medical supervisor." Actually he is subordinate to the chief of the education division of the Indian Office who is not a physician. The chief medical supervisor, in fact, is but little more than a traveling inspector. He spends much of his time in the field, and is under the orders of the chief of the education division, who under the commissioner is the actual head of the Indian medical service. In this way the medical service, so far as its general supervision is concerned, is tied up with the management of the schools, the encouragement of agriculture among the Indians, the bettering of the breeds of Navajo sheep, the fostering of industrial pursuits among Indians, the employment of Indians and several other highly important activities which come under the office care of the chief of the education division.

Several futile efforts have been made to have the Indian medical service taken over by the United States Public Health Service. Many sound arguments can be presented in favor of the proposition but it is doubtful, taking everything into consideration, if the scheme is practical. It has been urged that the medical service should be reorganized into an independent division presided over by a chief who would be a physician; that he, under the general supervision of the commissioner, should have independent charge of all health work in the Indian Service; that all Indian Service physicians should be made public health officers and be absolutely independent of superintendents to whom they are now subordinate, reporting only to the chief of the medical service. If this sort of reorganization were made it is believed the whole medical service would function so much more effectively that Congress might be won over to the constant plea to increase the salaries of physicians, nurses, and field matrons.

In 1913 the United States Public Health Service conducted a survey of the Indian medical service. Its report contained the following significant paragraph:

"The medical branch of the Office of Indian Affairs is hampered in accomplishing effective work in curing and preventing diseases (a) because of insufficient authority in medical and sanitary matters, (b) because of existing obstacles, such as racial characteristics, present economic status of the Indian and varying physical conditions on reservations; (c) because of inadequate compensation, absence of reasonable expectation of promotion, lack of esprit de corps and coordinated organization."



## IRRIGATION.

Approximately one and a half million acres of Indian owned land are susceptible of irrigation. The task of developing this land by bringing water to it is the work of the irrigation section of the Indian Bureau which is a miniature reclamation service. It does for Indians what the Bureau of Reclamation is doing for white people and, in addition, it teaches the Indians the practical art of "mud farming," and encourages them to develop their irrigated tracts along the lines of modern irrigation practice. The irrigation enterprises are financed by what are practically Government loans to tribes, these are called reimbursable appropriations and are authorized by Congress. The theory is that the tribes will repay the Government for the funds advanced either through deferred payments made by individual Indians, or through the sale of tribal lands, timber, minerals, etc. In loaning this money the Government in every case is well protected by the ample security back of the loan.

The irrigation projects on Indian reservations are 77 in number, ranging in size from tiny patches of 15 acres up to areas of 150,000. Over 40 of these projects are completed. Reference to the statistics appended to these memoranda will show that 733,016 acres now are under project, that construction charges to June 30, 1920 (the date of the latest available figures), was \$18,405,802 and that the prospective irrigable area is 941,210 acres.

The Indians of the Southwest, as has been indicated above, were irrigation farmers long before the advent of the white men. The irrigation projects in this country are used by them practically up to the limit. But this is not the fact among the northern tribes. They are taking but slowly to this form of agriculture, but, by the same token, they have not been swift to take up ordinary farming practices. Every dollar spent for Indian irrigation is well spent for if time proves that the Indians, for whom the irrigation canals, lateral ditches, dams, etc., were constructed for the purpose of bringing water to dry land and thus make them agriculturally useful, fail to take advantage of what was done for them, the irrigated lands can be sold to whites at such an advanced price over the value of raw land that the Indian owners will make money out of the transaction. The appended statistics, under the heading "Irrigation," give some information which may prove of interest.

The irrigation section of the Indian Office is one of the most effective branches of the Bureau of Indian Affairs; it is accomplishing results which can not be shown by mere data but which are of inestimable value to the Indians. This work is under the charge of the chief of the irrigation division of the Indian Bureau, an engineer, and he has several engineers as his assistants. Indian labor is employed as much as possible in construction work. One of the most important features of this activity of the Indian Bureau is the development of underground water supplies for Indian livestock and for irrigation. The Navajo Indians, living in the semiarid belt, have a saying "where there is water there is no grass; where there is grass there is no water." The irrigation section by drilling wells every 6 miles through the Navajo country is making this ancient saw a memory, for wells in areas where there is grass and no water are opening up tens of thousands of acres of grazing land for the Navajo shepherds.

## INDIAN FORESTS.

It is estimated there are 35,790,499,000 feet b. m. of merchantable timber in the forests owned by Indians with a present stumpage value of \$83,812,523. The total area of timber lands is reported to be 6,390,046 acres. In the



Northwest are valuable tracts of pine and in northern California and southern Oregon are some of the finest redwood forests in the country which are owned by Indians. The potential timber wealth is much larger than the value now carried on the books of the Indian Office. On several reservations white lessees are cutting timber under contracts approved by the Indian Office and many Indians have become expert sawyers, mill men, loggers, and cruisers. This branch of the service is handled by the forest section of the Indian Office whose head is the chief supervisor of forests, a man who besides being a practical forester has the advantages accruing from a special course in forestry at college. This service operates sawmills, owned by the Government, maintains a fire-protection service, builds roads through forests, runs telephone lines, keeps track of all matters relating to timber permits and leases and generally performs all the duties of a national forest service. In addition the forest service people on reservations endeavor to teach Indians the modern practices of forestry.

#### INDIAN ALLOTMENTS AND CITIZENSHIP.

Indians, traditionally and racially, are communal in their state of mind concerning land ownership. When the United States first reserved land areas for Indians the land was owned by the tribe. Some tribes had their own methods of dividing up the land among individual Indians for their individual use and occupancy but the tribe nevertheless owned the land. In 1887 Congress passed the general allotment act, commonly known as the Dawes Act, so named after the late Senator Dawes of Massachusetts, its introducer and sponsor. The purpose of this act was to bring about a disintegration of tribal relations; to individualize the Indian problem by dividing the Indian tribal holdings among the Indians and thus make it easier to merge the Indian people into the body politic of the Nation. The act provided that when an Indian had received his allotment he then and there became a citizen of the United States and several thousand Indians thus became citizens. Allotted Indians received "trust patents" from the Government as evidence of land ownership. The trust patent was, and now is, in effect a trust deed, naming the Government as a trustee that holds the land in trust for the Indian for a trust period of 25 years from date of patent, the land during this trust period to be held free from taxes; and it could and can neither be sold or mortgaged without the consent of the trustee, the Government.

In 1906 the Dawes Act was amended by the Burke Act, introduced by Mr. Charles H. Burke, then representing a district of South Dakota in Congress and who now is the Commissioner of Indian Affairs. The Burke amendment, as it is generally known, modified the Dawes Act by a provision which made citizenship attainable only at the expiration of the trust period, when the Indian received a patent in fee for his land and thus became its unrestricted owner. Later Congress further modified the citizenship provisions of both acts by giving the Secretary of the Interior discretionary authority to anticipate the expiration of the trust period, give an Indian a patent in fee for his land or issue to him a certificate of competency, and thus make him a citizen of the United States.

The latest available figures show that 226,348 Indians received allotments; the aggregated areas of which totaled 37,158,655 acres, leaving 35,501,661 acres to be allotted to 125,000 Indians now on tribal rolls. That is, 125,000 of the present 240,000 Indians remaining under Federal supervision have not been allotted. Allotting agents of the bureau are constantly in the field dividing tribal land pro rata among the Indians. The prospect is that in a



comparatively short time all "allottable" land will be allotted. There are great areas in some parts of the Indian country which are not susceptible to allotment, such as the semiarid rough grazing lands of the Navajo and other Indians of the southwest. In such lands from 50 to 100 acres of land are required to feed a steer for a year; obviously those areas must be kept as an open range.

Allotments range in size from 10 to 40 acres of irrigable lands, 80 to 160 acres of agricultural land and up to 640 acres of grazing lands. Some timber allotments potentially are very valuable, and in Oklahoma the oil development on Indian allotments have made their owners rich. When an Indian receives a patent in fee for his land the land automatically passes out from under the control of the Government; it becomes taxable and its owner can do with it what he wishes. Generally he sells it at the first opportunity for the greater percentage of "released" Indians quickly part with their land for ready cash.

Over two-thirds of the Indians of this country, as a whole, are citizens of the United States and a considerable number of them are citizens and voters of the States in which they live. Of the citizen Indians 83,462 are now, or have been, under Federal supervision and it is reported that 29,738 are voters. United States citizenship, per se, of Indians does not necessarily carry with it the removal of Federal supervision for the courts have held that "citizenship" and "wardship" are not necessarily antagonistic relations; that "citizenship" is not incompatible with tribal existence or continued guardianship, and so may be conferred without completely emancipating the Indians or placing them beyond the reach of Congressional regulations adopted for their protection.

It has been shown in these memoranda that the Secretary of the Interior can declare an Indian to be competent and can give him a certificate of competency or a patent in fee and thus confer United States citizenship upon him. Such an Indian, to become a voter, must conform to the requirements of his State, the same as a white man must. Congress has enacted legislation which makes it possible for Indians to become citizen in other ways. In fact, there are more than a dozen doors through which Indians can enter into United States citizenship.

There has been much loose talk about this matter of Indian citizenship. Organizations, clubs, mass meetings and the like have been held where much oratory was loosed and resolutions were adopted demanding "citizenship for Indians," and denouncing the Indian Office because "it strives to keep the Indians in slavery, conspires to hold these native Americans in a condition of peonage and keeps from them sacred right of citizenship." Such talk is silly. There is no one in authority in the Government who has the least desire to place one obstacle in the path of Indians aspiring to citizens, provided that if incompetent, dependent, and unprepared Indians are made citizens their property and their rights, secured by law and treaties, are kept under the supervisory care of the Government. The cold fact is that Indians, as a whole, are not much concerned about citizenship. Every time a bill conferring citizenship has been introduced in Congress Indians, themselves, have led in opposing it. The records of Congress prove this conclusively. It is quite probable an Indian citizenship bill will be passed by Congress in the near future, but it will contain a provision which will continue Federal protection of tribal relations, Indian property, and Indian legal and treaty rights.

The words "allotted," "unallotted," "competent," "incompetent," "restricted," and "unrestricted," applied to Indians, are in common use in official correspondence, documents, etc. An "allotted" Indian is one to whom a pro rata



share of tribal land has been given or allotted, and an "unallotted" Indian is one to whom such allotment has not been made. Land also is allotted or unallotted in its character, and unallotted land generally means tribal or surplus land. The word "competent" and its opposite "incompetent" are used in their legal sense. A competent person, in law, is one who is able to transact the ordinary affairs of his business without the necessary aid or assistance of another mind. A "restricted" Indian is one whose property, land, or money, or both, held in trust by the Government, is restricted as to its disposition; a restricted Indian may be a full citizen, but may also be heir to the property of a noncitizen, restricted Indian; he thus comes in that class for the time being. One of the popular fallacies regarding Indians has them restricted in their comings and goings; has them compelled to go to their superintendents for passes to leave the reservation. There is nothing in that; Indians come and go as freely as do their white neighbors.

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